Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, MARCH 21, 1829. NO. 12.

ORIGINAL COMMUNICATION.

For the Christian Register.

PERUSAL OF THE SCRIPTURES.

The scriptures of the Old and New Testament are the foundation of the religion of Christians, and if as believed by them, they are the only authentic records of any revelation given by God of his will and purposes in regard to the duties and destiny of men, they claim the most profound attention of the most accomplished intellect. None should be unacquainted with their contents, who would not on these topics have a faith built up for them on the culpable prostration of their own judgments before the authority of others.

But these scriptures claim a yet higher design, than the gratification of curiosity, or the conveyance of instruction even on these important truths; they profess to offer precepts and influences, which shall purify and elevate the human character, and by a moral renovation, prepare it for the purer and ever augmenting virtues and joys of a future world. It would seem that pretensions like these could not be viewed with indifference, by any mind desirous of its own welfare and improvemeut, but that all would hasten with eager desire to see for themselves, whether they were founded in truth. Such, at least would be the conduct of those who should receive them in an ignorance of their contents, but to whom their object should be announced.

It is obvious, however, that in Christian countries no adult comes to the perusal of the scriptures in this state of ignorance. We are brought up to a verbal acquaintance with them from our infancy; we hear them from our parents and our pulpits; they are made reading books in our schools, and there are few children whose memory is not possessed of considerable portions of them, long before they are capable of comprehending their meaning. The natural effect of this custom is to preclude the impulse of curiosity in our application to these writings, and to leave only the alternative of continuing the perusal of them mechanically, as it was commenced, or to make the obscurities and difficulties, which they contain, objects of critical examination; in one or the other of which methods we accordingly perceive that the study of these records is chiefly practised by Christians.

The unlearned, or those who are unaccustomed to theological speculation, when they do not entirely neglect the perusal of the scriptures, perform it usually in the former mode, that is, periodically, according to some established order; and not perhaps so much with any expectation of receiving deeper impressions, or of acquiring any new light, as with the intention of discharging a supposed religious duty. An opinion seems to prevail with them, that the frequent bare perusal of the Bible, is in itself a merit or duty, and the omission of it a sin, independent of any effects on the mind from such attention or neglect; which sentiment is found by the force of education and custom to pervade other minds of higher order or more independent character.

Although it may be admitted that the scriptures, particularly of the New Testament, could never be diligently perused, without enlightening the understanding and affecting the heart in some degree; there is reason to doubt whether the study of them on the principle of mere duty can effect that improvement of the religious views and character; which ought to result from them; and it is to be feared that a resort to them on this principle, has, in many minds been attended with a tediousness, very unfavorable to the spirit of piety which should be caught from them. God sent not these inestimable records, to be imposed as wearisome fetters on the imagination and the judgment; to chain down the aspiring spirit of holiness to the drudgery of an unmeaning task, nor can they be honored by the imposition of their mere language, unvaried, and unexplained, on memories already saturated with it. Will not the purpose of this divine revelation to instruct and elevate the mind, be better fulfilled, by applying to it, as its feelings and desires shall dictate, than by a regular impromptued routine, through which no sympathy is carried?

In seasons of affliction, disease, or pecuniary misfortune; or more especially in those hours of religious depression, when the mind weighed down by a sense of unworthiness, or alarmed by external appeals to the conscience, looks forward with trembling solicitude into futurity; appropriate selections from the scriptures will be a relief and guidance not to be gathered from any other source; but these impressions will be more salutary, when not obscured by the erroneous associations which a mere verbal familiarity with these writings has formed.

It should, however, by no means be decided, that the omission of a regular perusal of the scriptures, or a postponement of it until such extraordinary occasions occur, would be a safe course, or one free from objections. In communities where the great mass of people are accustomed to be led by a routine in every thing, there would be reason to dread the effect of such a neglect of the scriptures as would produce a forgetfulness of or indifference to their contents and which could result in nothing else than infidelity or superstition. There are many cheering instances of obscure and uneducated Christians unassisted by the light of criticism, and unimpelled by literary curiosity, yet deriving from a daily and almost undistinguishing perusal of the bible, a calm resignation to the will of God, and a strength in encountering the trials of their respective situations, which evince the genuine fruits of celestial truth.

B.

BIBLICAL.

PROEM TO JOHN'S GOSPEL.

Mr. Upham's Letters on the Logos have been once or twice noticed in the Register. We regret that they have not received more attention from the public.—The theory supported in them is certainly ingenious, and is ably illustrated. The book requires a critical examination and we wish that some one whose reading has made him acquainted with the early Christian writers would furnish a Review for the Christian Examiner. We think it due alike to the public and to the Author of the Letters that their merits should be canvassed, that if confidence ought to be reposed in the opinions there advanced, it may be given, and if there be a fundamental error it may be exposed. At present the book is producing little impression, because, as its argument is drawn from ancient opinions and an obsolete phraseology, few readers can judge how thorough or impartial have been the author's researches, and few therefore know how much weight may be allowed to his conclusions. We believe the writer, when he says that 'he earnestly invokes the severe scrutiny of critics,' and we regret that his desire has not been gratified. The only thing that could bear the name of a Review of the Letters which we have seen is a very unsatisfactory article in the English Monthly Repository, where the correctness of some remarks made by Mr. Upham is disputed, but no attempt is exhibited to discuss his main position. We have thought that our readers might be pleased with seeing the use which Mr. Upham makes of his theory in the explanation of the Proem to John's Gospel, a passage which he thinks of more importance in the Trinitarian controversy than we are accustomed to regard it. We subjoin his paraphrase, with some introductory sentences in which he briefly explains his theory of the Logos, to support which is the purpose of his volume.

The eighteen first verses of John's Gospel constitute a most appropriate introduction to the narrative of the preaching and life of our Lord. Every sentence is seen to contribute something to the general object. Each phrase, and even word, appears to have some point and pertinence. The Proem, taken as a whole, is found, instead of being misplaced, obscure, or unmeaning, to be full of the most valuable information. It is in itself a Body of Divinity. In its few brief sentences there is contained a clear and concise history of the Divine revelations to men. It represents the christian dispensation as a continuation and completion of previous dispensations, and shows the connexion and the prominent distinctions between it and all that had been made before. It describes the office of Christ, determines the character of his religion, and declares the universality of its design.

An examination of its phraseology will, I think, confirm the favorably disposed, if it may not convince the doubting, in the reception of the theory put forth in my last Letter, which supposes that the Logos or Word, was used by John and the other scripture writers, in a sense which had been derived from its application to Divine appearances in the ancient church, to the Shekinah.

Before I turn from this passage, in order to leave a clear idea of the meaning, which I suppose it to contain, upon your mind, I will repeat, in a very free paraphrase, the ideas which are expressed in it. I shall not vary, as is done in the original, the form of expression by using different words where the same idea is intended to be conveyed, but, in order to prevent misunderstanding, shall preserve, as far as possible, a unity of phraseology. As I consider 'Word,' when rightly understood, to be the proper translation of Logos, it will be used throughout.—Let it be borne in mind that its meaning is, 'that which conveys a Divine communication.'

1. *The true theory of Divine Revelation.*

V. 1. 'In the very beginning there was a Word.

'That Word proceeded from no other being than the Supreme God.

'The Supreme God himself spoke to men in this Word.'

2. *A more particular statement of the same.*

V. 2, 3, and 4. 'The Word, as I have just said, proceeded, in the beginning, from God himself.

'It was by the Word or command of God that all things were created, and without it there was nothing created.

'What in the Philosophy of these days is attributed to Life, has been produced by the Word of God. So also what is attributed to Light should be regarded as produced by the Word. Life and Light should both alike be considered as identical with, and as comprehended in the Word. There are no such separate beings. Instead of ascribing anything to their agency, they should be spoken of, if at all, as synonymous with the Word.'

3. *The Revelations to the Ancient Church.*

V. 5. 'The Word, as it spake to men formerly, came to a world lying in ignorance and error. And men would not resign their errors and receive from it the truth.'

4. *The Character and Office of John the Baptist.*

V. 6, 7 and 8. 'The new dispensation, that with which Christians are connected, was introduced in the following manner.—A man, named John, was sent to the world, with a Divine commission.

'It was his business, to give such testimony concerning the Word, or bearer of a Divine communication, then about to appear, as would induce men to receive it in its true character and believe in it.

'This John was not, as some since his death, adopting his name and assuming the use of his authority, pretend, that Word.—He did not sustain that office. His office reached no further than to give testimony of its approach and its advent.'

5. *The Final Revelacion and its Universality.*

V. 9. 'But, although John was not that Word, the true Word did soon appear; and, unlike all previous Words, which conveyed instruction not intended to be carried beyond the limits of Judea, the instruction conveyed by this Word was intended to be diffused among all the races and generations of men.'

6. *The Reception of this Revelation.*

V. 10 and 11. 'And, although the world itself was created by such a Word or command of God, still the men of the world would not receive it as a Word from God.

'It came to the Jewish nation which had ever been familiar with such Words, yet even the Jews did not receive it.'

7. *The Principles of Admission to this Dispensation.*

V. 12 and 13. 'None of the conditions upon which admission could be obtained to the Jewish dispensation, are imposed or required for admission to the privileges and benefits of this religion.

'Those who receive its bearer as a Word, or the religion itself as a communication from God, and who believe in it as such, are by the good pleasure of God, without any other conditions, admitted to all its privileges.'

8. *The mode in which this Revelation was Communicated.*

V. 14. 'In this instance a human being was the bearer of the Divine will, and in this sense became the Word of God to men.

'And this Word was, like every Word or Shekinah in former times, accompanied by such a glory as proved beyond dispute that it proceeded from God. And we ourselves saw its glory.'

9. *The Character of this Revelation.*

V. 14. 'Instead of displaying, as every previous Shekinah had done, merely the power and majesty of God, this Word made known to us and represented to us his moral attributes, the sublime goodness and mercy of his paternal character. It was in being the image of these Divine attributes that its glory consisted.'

10. *The Testimony which the Baptist gave to this Word.*

V. 15. 'John the Baptist declared that this was a true Word, such as had often during the existence of the ancient church appeared to men, and that it was of this Word he had come to testify.

11. *Further particulars Concerning this Word.*

V. 16 and 17. 'The Word which we have seen, and which in these latter days, has been sent to the world, was unlike the former Shekinah in this respect also. The glory which belonged to it was not confined to it, but was capable of being communicated to others. It was the glory of moral excellence, and all who make advancement in moral excellence receive it and become possessed of it. Just in proportion to its own fullness, had it the power of imparting itself to others. But the fulness of the perfection of God's moral attributes dwelt in it. By forming our characters, then, in imitation of it, we shall be fashioning ourselves after the image of God. And if we become possessed of such an image of the moral character of God, we shall be filled and surrounded by a more sublime glory than any, composed of mere visible and material splendors, which ever accompanied a Shekinah, whether on the Mount or in the Temple.

'Moses acted a part in the dispensation of a system of severe and positive law; but Jesus Christ was the Word in making known to us the goodness and truth, and in conferring upon us the gracious benefits of our Heavenly Father.'

12. *The Exalted Office of Jesus Christ.*

V. 18. 'No man ever before was acquainted with all the sublime and lovely attributes of the character of God. It was reserved to be the unspeakably glorious privilege of Jesus Christ to discharge that office, which admitted him to a knowledge of these attributes, and required of him to make them known to the world.'

Notwithstanding the inconsiderable number of those who have preceded me in the view now taken of this important subject, I cannot but cherish a strong assurance that it is correct and can be sustained. It appears to me to be natural and reasonable. The phraseology of those passages in which Logos is used, especially of the Preface of John's gospel, certainly countenances, if it does not establish it. And although the interpreters are almost all disposed to give a different view, still there is scarcely one, who has not contributed something to confirm me in my own.

ECCLESIASTICAL.

DR. RIPLEY'S HALF CENTURY DISCOURSE.

The passages which follow are from a sermon delivered in Concord, by Dr. Ripley, the 16th of November last, being the Sunday after the completion of fifty years from his ordination as minister of that town. The text was from Psalms lxxvii. 11, 12. "I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy works, and talk of thy doings." The occasion was such as to justify, if it did not demand, the introduction of a great variety of topics. We have been guided in our selections solely by a regard to what we thought would be interesting to the largest number of our readers.

When I cast my eyes over the assembly that statedly worships here, I see, not only many new faces, but a new face to the whole. Here and there only is a countenance which I beheld *fifty* years ago. Full well do I remember the white locks that adorned the long seats which here stretched before me. *Now* the heads that are white and grey were *then* on the shoulders of children.

It was not my expectation, when young to live so long as I have. I was supposed to be slender and very liable to fail in early life. The only man who voted against my settling here, personally assured me, that the reason of his vote was my feeble appearance, and the expectation that I should live but a little while. So true it is, that "God seeth not as man seeth." Although I have been repeatedly sick and apparently threatened with dissolution, yet, through the power and goodness of God, I continue to this day, and enjoy a good degree of health and strength. Two ministers only in this county are living, who were ordained before me. And I know not of more in the Commonwealth, who yet are able to perform public services. There are now living only two male members of this church, who were active in my settlement.

* * * * * * * *

After the revolution, and indeed during its progress, infidelity, imported from Europe, was embraced by more than a few in America, and industriously propagated. The writings of Volfaire, Hume, and other deistical authors, were sought and read with avidity. To stem this increasing torrent, the manner in which the gospel was then generally preached, it is believed, was not well adapted. A large portion of the learning of the country, not possessed by the clergy, was leaning to deism, if not decided in its favor. * * But thanks be to God, the times are happily changed. Now, nearly all the solid learning in our country, especially in New-England, is engaged on the side of Christianity. The great current of mind sets strongly to the divine authority of the Bible, and bends to the doctrines and sceptre of Jesus Christ.

* * * * * * * *

A spirit of inquiry and improvement has gone forth, and while it rejects the superstition and corrects the errors of the *Reformers*, it fearlessly, but reverently, searches the scriptures, penetrates the clouds of mysticism, discovers truth, and presents Christianity to the public and private eye in its own native simplicity and purity.

I am well aware that what many of us look upon as the discovery of truth and the disclosure of error, is by others considered as erroneous and heretical, among whom are, I doubt not, many who love our Lord and his holy cause. They may be conscientious in opposing what we ardently advocate, and cannot be persuaded to renounce. But do they not prove the want of the spirit of Christ by withholding charity from us and affecting to treat us as though we were not *Christians*? They seem to fear that error will be embraced in our search after truth,—that Christianity will suffer loss by being freely examined, and the pillars of the church be shaken, if not supported by human creeds, priestly power and policy. So thought the church of Rome, and therefore silenced inquiries, chained the human mind on religious subjects, and held the people in ignorance. And what was the result? True, the people all thought alike,—all subscribed the same human creed, and tamely gave up their bibles to their priests, and blindly worshipped in an unknown tongue. But it was a death blow to vital religion. Christianity became a mere name, enveloped in a thick cloud of mysteries and ceremonies that had no tendency to inform the mind, interest the heart, or mend the life. * * * *

The first sermon of your present pastor was from 1 Cor. ii. 2. "For I determined not to know any thing among you save Jesus Christ and him crucified." That sermon I have repeated to you. It ever has been, and still is my undeviating endeavor and resolution to preach according to the import and design of those words. In respect to the leading and essential doctrines of the Gospel, I know not that my sentiments are materially changed. On searching the scriptures, it may well be supposed, that I have gained some further light, and acquired a better understanding of them. The manner of expressing my ideas also may be different. But I am not sensible of having departed in any degree from the doctrines properly called the doctrines of *grace*. The doctrine of *three equal persons in one God*, I do not call a doctrine of *grace*, or of the gospel. We do not find it taught in the gospel. Whether it be true, or not, it is not written in the inspired scriptures. The doctrine was first taught by fallible men. * * * The time will not admit a full expression of my belief on this subject. But I have uniformly believed and preached that Jesus Christ is the promised Messiah, the only and all-sufficient Saviour of sinners, owned, anointed, and authorized by God as his Son, whom he sent into the world for the great purpose of instructing and redeeming sinful men, of declaring his will, displaying his disposition, righteousness, mercy, and whole character, and of mediating between God and his intelligent creatures; and that he was endowed by the Father with all divine powers requisite to the accomplishment of the great work assigned him. * * * * *

As I have advanced in life, and ought to have made improvement, I have meant to convey my ideas in better language, and in a more rational and scriptural manner. It has seemed to me the dictate both of reason and duty to aim at keeping pace with the improvements of the age, that I might gain the attention and meet the reasonable desires of the rising and more enlightened generations.

The style and manner of ordinary ministers, forty or fifty years ago, would now be very dull, if not disgusting to many of our younger hearers. We know it is often found true, that aged persons are dissatisfied with young preachers, and the young, with old ministers. An endeavor to prevent this disadvantage and to benefit the aged and the young as long as we may be able, implies no change of religious sentiments.

But allowing that there has been such improvement in theological studies and real advancement in the knowledge of the Scriptures and Gospel doctrines, as appear to be, or really are, alterations of opinion, it is what might be expected;—it is the reasonable result of the proper use of superior advantages;—it is what the justly celebrated and Rev. *John Robinson* expected and foretold.

* * * * * * * *

If I were supposed to be a *Calvinist* when I settled, it was because they did not understand *Calvinism*. The *creed*, which I exhibited at my ordination, was, as I believed and meant, *Evangelical*, and not *Calvinistic;* and it was expressed in scripture language, especially on the doctrine of the Trinity.—Though I was early educated in the principles of Calvin, yet they were not explained to me nor urged upon me: and when I became of age to think and act for myself, I rejected his *five points* as unreasonable and unscriptural. But to preach the gospel of Christ, that is, to explain and urge its doctrines and duties, was my warm desire and paramount object. And to this work, my conscience bearing witness, I have sincerely and earnestly devoted myself. * *

Since my settlement, 364 persons have been added to the church in full communion; 445 have made a profession in order to baptism, and 1533 have received baptism. Two years only, and those not in succession and during the American revolution, have passed without some addition to the church. The present number of communicants is 138. The new Trinitarian church have taken from us 7 males and 16 females.

This town has been remarkable for having from the first only one sect of Christians, and one meeting house at a time, until lately another sect and another house have risen up. The reasons for this, we have judged to be insufficient. Of the causes which have produced that new society, and of its number, state, and prospects, I shall say nothing at this time. As in its rise I devoutly committed the case to God, so I continue to leave it in his hands. But I should do injustice were I not to express my warm approbation of the candor and peaceable disposition which this society has exhibited towards that.

There has been but one period of noticable religious excitement during my ministrations in this place. And I cannot say it was really beneficial in its effects. Evidence did not appear that its fruits were equal to its first promise and our hopes. Whether any person was added to the church or made really better in consequence of it did not appear. It seemed to me on reflection, to be more a work of man than of God,—more the effect of human passions and policy than of divine influence. I was disappointed and humbled, but gained, as I thought, some useful instruction and firmer resolutions to trust in God for the revival of pure religion, while we sincerely use the means which he has appointed. But though we have not witnessed such religious commotions as have existed in some other places, yet I believe we have possessed and exhibited as much real religion, and that many have been turned from the ways of sin to the ways of wisdom, and cordially reconciled to God through Jesus Christ. * * * * *

Some of this congregation have heard me fifty years. Not less, I believe, than 2500 sermons have been written and delivered by your pastor, and many of them repeated, and not a few re-written. * * *

If I should be continued a few years longer, my strength and faculties will gradually, if not suddenly fail. I shall of course be less and less able to perform the duties of a teacher and pastor. I do therefore renew my request for assistance by a Colleague.

* * * * * * * *

I shall not presume to dictate to you respecting the religious tenets of a successor.

This does not appear to me to be my duty or my right. An attempt to bind you after my departure would be unreasonable and arrogant. You are to hear and judge for yourselves, and to make your election in the belief that you are nearly and forever interested in the transaction. My earnest desire is, that he may be a minister of the Gospel in theory and practice,—that he may firmly believe and teach and practise the religion of the Bible. Whether he shall understand this or that passage of scripture precisely as I do, or as many others do, I consider of little or no importance. Let him enjoy the same liberty of inquiring and judging for himself, which you justly claim for yourselves.

CHRISTIAN REGISTER.

BOSTON, MARCH 21, 1829.

THE NEW-ENGLAND ASYLUM FOR THE BLIND.

We rejoice that the public attention has at length been called to the condition of this unfortunate class of our brethren. In the judicious system of benevolence, so honorable to our community, every other species of calamity has been provided with appropriate comforts, and relieved by specific remedies. A Hospital has been established for the sick, a Retreat for the Insane, and an Asylum for the Orphan. A House of Refuge opens its doors to the penitent female, and the juvenile delinquent is snatched from the contagion of vice. The fatherless and the widow are visited in their affliction by the daughters of charity, and to the poor the gospel is preached.

In this humane and liberal regard for the wants and woes of our brethren, the *Blind* have not been included. The subjects of a similar deprivation, the Deaf and Dumb, have long since excited our sympathy, and received our aid. In the year 1817, the Asylum at Hartford was established for their instruction, and since that period, similar institutions have risen up in the cities of New-York and Philadelphia. Here they are taught to supply the deficiencies of speech by the use of natural signs. and of written language. Being thus enabled to converse with each other and with the world, they are restored at once to the labors, the duties and the pleasures of life.—But as yet nothing has been done for the *Blind*. In the wide and minute survey of benevolence, they alone have been overlooked. They have been left to their long darkness, and no ray of light has been sent into their souls.

In other lands it has not been so. The misfortunes of the Blind have been pitied, and effectual measures have been adopted for their relief. It is now more than forty years since an Institution was established in Paris for their education and employment. Here they are taught reading writing, geography, mathematics, the ancient and modern languages, and vocal and instrumental music. For the last, they have generally a decided taste; and it is always cultivated, in order to enable them to obtain a livelihood by becoming organists in churches. With the same view, they are all taught some kind of manual labor, particularly printing, for which they evince a partiality, justified by the circumstance of its being the most intellectual of the mechanical arts. They perform the various parts of this business, and have printed a considerable number of voluminous works for the public. They also print the books used by themselves, which are differently executed from common books, as they are read with the fingers. The types, which are formed of the same material and in the same way as common types, except being much larger, are not inked, but are pressed with such force against the wet sheet of paper, that the letters are protruded and stand out in bold relief on the back of the sheet. They have already printed in this way two catechisms, the offices for morning and evening prayer, grammars in the French, Latin, Greek, English, Italian, and Spanish languages, a Latin *Selectæ*, a Selection from the English poets and prose-writers, a Geography, a Course of General History, a Course of Literature with a selection of pieces from the best French Orators. The sense of feeling is so delicate in blind persons that they read books thus printed with perfect ease. This is a great blessing to the blind, since they can in this way instruct and entertain themselves when alone. It has also been found that they remember much better what they thus read for themselves by the touch, then what is read to them orally by others. The only inconvenience of these books is that they are necessarily voluminous and expensive.

So signal has been the success, and so beneficial the effects, of this Parisian Institution, that similar Asylums have since been established in the principal cities of Europe, in St. Petersburgh, Vienna, London, Liverpool, Edinburgh, Dublin, Bristol and Norwich. But as yet nothing of the kind exists in this whole Western hemisphere. The blind amidst a population of forty millions have as yet no place provided for their education.

We trust that this reproach upon our humanity is soon to be wiped off. We rejoice that some of our benevolent and public spirited citizens have resolved, that by the blessing of God and the aid of a christian community, the Blind among us shall be furnished with those means of instruction which have been created by foreign skill and ingenuity. We would lend our feeble efforts to advance this truly benevolent and christian enterprise.

The merit of proposing to establish the first institution for the Blind in America belongs to Dr. JOHN D. FISHER, of this city. Many other Americans had visited these benevolent establishments of the old world, and on their return had delighted their friends with the detail of the curious methods by which the Blind are taught to read, to write, and to perform some of the most difficult and delicate manual operations. But none of them, we believe, ever attempted to put these means within the reach of the Blind of the new world. Dr. FISHER, while pursuing his medical studies in Paris, paid frequent visits to the *Royal Institution for the Young Blind*, and there conceived the design of transplanting to his own country the advantages there enjoyed. Since his return in the year 1826, he has kept this design steadily in view, and in reference to it has opened a correspondence with ROBERT JOHNSTONE, Esq. Secretary to the Asylum for the Blind in Edinburgh.

Having consulted with his friends on the subject, he was advised to call a meeting of such gentlemen as it was supposed would favor the design, and take pleasure in promoting it. This meeting was held on the evening of the 10th of last month, at the Exchange Coffee House. The Legislature being then in session, many gentlemen were present from various parts of the Commonwealth, and the Hon. ROBERT RANTOUL, from Beverly, a member of the House, was appointed chairman. At this meeting, Dr. FISHER gave a detailed and minute account of the several processes employed to communicate knowledge to the Blind, described the various manufactures by which they were enabled to obtain a livelihood, and exhibited specimens of the books printed for their use and which they read by the touch. His statements excited a deep interest in all present, and observations were made by Edward Brooks, Esq. of this city, Stephen Phillips, Esq. of Salem, Caleb Cushing, Esq. of Newburyport, and Hon. William B. Calhoun, of Springfield, Speaker of the House, expressive of their warm approbation of the design, and of the utility of such an institution. On motion of Dr. Fisher, it was then

Voted, That a committee be appointed to consider what measures should be adopted to promote the establishment of an Institution for the Blind of New England: and the following gentlemen were accordingly appointed—Hon. Jonathan, Phillips, Theodore Sedgwick, Esq. Richard D. Tucker, Esq. Edward Brooks, Esq. and Dr. John D. Fisher.

At at adjourned meeting held on the evening of Feb. 19, at the Representatives' Hall in the State House, this committee made a Report.—We regret that our limits do not permit us to publish it.

The Report closed with the following Resolution.

Resolved, That we are impressed with a deep sense of the utility of Institutions for the education of the Blind; and that a committee be appointed to take all measures necessary to the establishment of such an Institution for the Blind of New-England.

After the reading of the Report, Dr. Fisher repeated the statements and observations which he made at the previous meeting. The nature and object of the proposed Institution were explained and recommended by Edward Brooks, Esq. and Theodore Sedgwick, Esq. of Stockbridge. The above resolution was then unanimously adopted, and the following gentlemen were put on the committee.

Hon. Jonathan Phillips, Richard D. Tucker, Esq. Edward Brooks, Esq. Theodore Sedgwick, Esq. Doct. John D. Fisher, Hon. William B. Calhoun, Stephen C. Phillips, Esq. George Bond, Esq. Samuel M. M'Kay, Esq. Hon. Josiah J. Fiske, Isaac L. Hedge, Esq. Doct John Homans, Hon. Wm. Thorndike.

This committee, in pursuance of their duty, applied immediately to the Legislature for an Act of Incorporation, which was granted unanimously in both Houses, without debate. The name of the Corporation is '*The New-England Asylum for the Blind*, for the purpose of educating blind persons.' The Act authorizes the Corportion to receive and hold any grants, donations, bequests, and subscriptions of money or other property, provided the income of all such property shall not exceed the sum of thirty thousand dollars. The Legislature may send to the Asylum, for maintenance and education, such blind persons as they may think proper, not exceeding thirty, paying for each such sum from the Treasury as is charged for other persons residing in the Asylum. The Asylum shall be under the direction and management of twelve Trustees, chosen annually, eight by the Corporation, and four by the Board of Visiters. The Board of Visiters shall consist of the Governor, Lieutenant Governor, President of the Senate, Speaker of the House of Representatives, and the Chaplains of the Legislature, who are authorized to visit the Asylum as often as they may think proper, in order to inspect the establishment, and examine the by-laws and regulations, and generally to see that the object of the Institution is carried into effect. Jonathan Phillips, Esq. of Boston, is authorized to call the first meeting of the Corporation by giving three weeks notice thereof in three of the Boston newspapers.

The Legislature likewise passed a Resolve, directing the Secretary of State to send circulars to the several towns, to ascertain the number of Blind persons in the Commonwealth, and their condition.

Such is a brief history of the origin and formation of *The New-England Asylum for the Blind*. It now only remains to organize the Corporation, and to obtain the means for carrying the Institution into immediate operation. We conceive that as soon as the public are informed of the nature and design of the proposed Asylum, they will come forward, and by their liberal donations, place it on a sure and permanent foundation.

The design of this Institution is truly praiseworthy and benevolent. It proposes to alleviate the misfortunes of those who are deprived of one of the natural inlets of knowledge and happiness. It proposes to rescue the Blind from indolence, poverty, and vice—to impart to them useful instruction—to enable them to obtain a subsistence by their own industry—to restore them to society—to console them for their misfortune. All this has been effected in other countries. Why may it not be in ours? We trust that none will treat with indifference or neglect this appeal in behalf of the *Blind*.

We know, that in this scheming age, plans of very questionable utility are continually devised and thrust upon the public notice. But who that has a heart to feel for human wo can rank this with visionary and useless projects? Had you a blind child, you would not think it so. You would wish to procure for it all the advantages which such an Institution could supply. And who can tell, whether your child, by disease or accident, may not one day lose its sight? We beseech you, who are parents, to sympathize with those parents whose children never enjoyed the sweet light nor beheld the pleasant sun.—We conjure the philanthropist and the patriot to assist in adding an Asylum for the Blind to the many charitable and humane establishments that ennoble and beautify our land. We cannot hope to emulate the old world in the splendor of her palaces and the magnificence of her cathedrals. But we may try, we ought to try, to imitate her noble endowments for alleviating the woes of mankind. Let our Hospitals, our Asylums and our Infirmaries be cherished and venerated by us in the place of mouldering ruins and the relics of ancient art. Let these be the monuments by which our age and country shall be distinguished. They are the infallible evidences of an enlightened, refined and christian community.

CHURCH COVENANTS.

We hear much in these days of the "Doctrines of the Reformation," and of the pious care of our fathers to maintain these doctrines in the churches of New-England. And it is sometimes not without bitter lamentations of degeneracy in this regard, that we hear urged the exhortation of the Prophet, "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein."

Now upon a diligent inquiry for these "*old paths*," and this "*good way*," by recurring to the authentic records of our churches, we shall find, that the earliest and most honored of our fathers were less anxious for the establishment of disputable doctrines than of true godliness; and that, in their view, the grand object of the Reformation, and of their pilgrimage to these shores was to vindicate the rights of conscience, and to raise up a generation, who might worship God in the liberty, with which Christ had made them free.

No better evidence of this can be adduced than may be found in the covenants, or confessions of faith, of some of our oldest churches. We remember reading with pleasure that of the First Church in Salem, of which it has been well said by its present junior Pastor, in his interesting dedication sermon; "It is a covenant, to which all good Christians of every denomination, to the end of time, will be able to subscribe their names." We now present our readers with a copy of the covenant adopted by the Old-North Church in this city, and used at the reception of members probably in the time of Mr. Mayo, their first Pastor, but certainly in the ministry of the celebrated Increase Mather, who was ordained in 1664, and continued his faithful labors till his death in 1723.

"You do in this solemn presence give up yourself, even your whole self, to the true God in Jesus Christ; promising to walk with God, and with this Church of his, in all his holy ordinances, and to yield obedience to every truth of his, *which has been, or shall be, made known to you*, as *your* duty; the Lord assisting you by his spirit and grace."

"We then, the Church of Christ, in this place, do receive you into its fellowship, and promise to walk towards you, and to watch over you, as a member of this church, endeavoring your spiritual edification in Christ Jesus, our Lord."

Now this covenant, as we apprehend, recommends itself by its *brevity*, *simplicity*, and practical *intention*. It comprehends all that is essential while it excludes all that is doubtful; and who shall say, that a minister or a church may require more than this as a condition of Christian fellowship? It reminds us of the spirit of the venerable Robinson, who in his farewell address to the pilgrims departing from Leyden, exhorts them, "If God reveal any thing to you by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry, for I am confident, that the Lord hath *more truth* yet to break forth out of his holy word." It is a monument of the wisdom and moderation, as well as of the piety of our Fathers, by whom it was framed, and whose generous, scriptural views of Christian faith and charity would not permit them to impose upon their fellow-disciples a longer creed or a more doubtful doctrine. We have pleasure in stating, that this covenant has been for some years the only form used in the New-North and Second churches of this city; who were happy in paying this filial tribute to the piety and catholicism of their fathers, by adopting the confession of the "Old Church," from which they were both originally derived.

We have inserted a communication from a friend, under the signature of Y. The writer bestows on the sermon which is the occasion of his remarks more unqualified approbation than we expressed in our notice last week. We cheerfully however afford a place to his article, since we would allow to others what we shall exercise ourselves, the liberty of uttering opinions, without any restraint but that of conscience and charity.

CRITICAL NOTICES.

DR. RIPLEY'S DISCOURSE. Our readers are referred to the first page of this paper for some extracts from a sermon by Dr. Ripley, which deserves attention on several accounts. The age and character of the venerable author, the duration and success of his ministry, the events he has witnessed and described, the statements made by him of his religious opinions and methods of teaching, the suggestions of wisdom which his long experience has enabled him to impart, the excellent spirit that pervades the discourse, all combine to render this production one of great interest to the friends of liberal sentiments, and to the Congregational churches of New-England.

DR. RICHMOND'S SERMON ON HERESY. This Discourse appeared in the Liberal Preacher for February. We ought to have spoken of it before, but it escaped our attention, and we think it too good to pass without notice. We can recommend it, in terms of approbation, as we have not often seen the subject to which it relates treated in a juster manner. The explanation given of the term "Heresy" is a sound and scriptural one and such as will tend to remove the evils which have arisen from the misapprehensions of this much abused expression. We ascribe also to this sermon the merit (and it is no small one in these days of party invective,) of remarkable impartiality. We greatly mistake if those who oppose our religious sentiments, will not regard it with a favor and good feeling they seldom award to Unitarian productions, for we see nothing in it which could give offence to the most bigotted partisan. The application of the term heresy, is indeed made to fall on some, who would utterly disclaim it, and who are most prone to bestow it on others; but this, in the present state of religious controversy, and with the views the author has taken of the word, was unavoidable. The censure which is dealt out in the discourse, as it is administered to both religious parties, will, we should hope, at least redeem it from the charge of sectarian prejudice.

UNITARIAN ADVOCATE, No. 3. Vol. 3. for March, 1829. We are happy to bear our testimony to the continued excellence of this work. If its articles are not all of equal value, it is no more than what happens to every periodical. As a whole we think it deserves high commendation. It fills an important place among the publications devoted to Christian truth and charity. The ability and good spirit with which it is conducted claim for it a wide circulation. The present number will not be found wanting in interest. The piece entitled, "Cursory observations on the questions at issue between Orthodox and Liberal Christians," is peculiarly valuable. We hope the author when he shall have finished his series of "observations" on this important subject, will allow them to be published in a separate pamphlet. The existing state of theological inquiry makes it desirable that such writings should be very generally read.

ANNOTATIONS ON THE NEW TESTAMENT, No. 5. by J. P. Dabney. It is to be feared that many of our readers who would be glad to obtain just such a book as this is designed to be when completed, are aware neither of the merits of those portions of it already on sale, nor of the manner in which it is published. As to the latter respect, we will inform them that it is issued in numbers in the duodecimo form, by Simpkins & Co. Court-street, at the low rate of 20 cents for sixty-four pages. In regard to the value of the work for popular use, we think highly of it, and have no hesitation in recommending it to such as desire an accurate knowledge of the scriptures, but have not access to the larger commentaries. Mr. Dabney's plan is to give a brief explanation of all the difficult passages that would be likely to occur to a common reader of the New Testament, and to comprise the whole in a volume of about four or five hundred pages. The number just published contains his annotations on a part of the Gospel by John and the Acts of the Apostles. He is to enter immediately, we understand, upon the Epistles, and will have the work completed by next June.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

BELSHAM ON THE EPISTLES.

The Executive Committee of the American Unitarian Association have received from the Committee of the British and Foreign Unitarian Association the offer of any number of copies of Mr. Belsham's 'Translation and Exposition of the Epistles of Paul the Apostle' not greater than 100 nor less than 25, at *1l. 5s.* for each copy. This is less than half the original price. The work was published by the author in 1822, in four octavo volumes, containing nearly 600 pages each. The paper and printing are excellent. Mr. Belsham has given a new translation of the Epistles of Paul and of the Epistle to the Hebrews, with a paraphrase or exposition of each verse, and with copious critical notes, selected from the best commentators. It is a valuable work, and one from which every student of the Bible, and Clergymen particularly, would derive great assistance. The price at which it was originally sold was two guineas and a half, and the writer of this notice has a copy in boards for which he paid $14,43. The Committee of the British and Foreign Unitarian Association, anxious to bring the work into general use, about a year since bought the whole of the edition that remained unsold, and offered it at the greatly reduced price of one pound five shillings. They have recently determined to raise the price to one guinea and a half; but have made to the American Unitarian Association the proposal stated above. The cost of the work to a purchaser in this country, including charges for freights and duties, will not exceed *nine dollars*. As no opportunity will probably again occur of obtaining these volumes for so small a sum, the Committee of the American Unitarian Association are desirous that their friends should embrace the present one, and they therefore invite those who wish to possess the work to leave their names with Mr. Reed at the Christian Register Office, or to communicate by letter with the Secretary. As soon as subscription shall be obtained for 25 copies, they shall be imported and be delivered at the Depository of the American Unitarian Association. It will be preferred, though not required, that payment be made in advance.

Boston, March 19, 1829.

For the Christian Register.

MR. EDITOR,

I beg to recommend to your readers, a sermon just published by the Rev. O. Dewey, "On Sectarianism." It is a discourse of unusual interest, rich in thought and in pure and generous feeling. It has the great merit of touching the very point, on which many minds are now laboring. There is a feeling (and may it increase) that there is something wrong in our present religious state. What is it? Some writers tell us, it is Controversy. We cannot but hope these are in error, for controversy is an essential part of our social condition, and if it be wrong, then we seem to be doomed by our nature to wrong doing. Now Mr. Dewey has no war with controversy, but tells us that sectarianism is the crying sin of the times. Some perhaps think that these are one and the same thing. By no means. The truth is, that no man will be so inclined to controversy, as he who disclaims the authority of all sects, who thinks for himself upon every subject, examines all opinions freely, and speaks his mind without regard to any party. One of the great mischiefs of sectarianism is that of narrowing controversy. It confines discussion to a few points, to those which distinguish sects, keeps men fighting the same battles on the same ground, when, were they left to range over the whole field of morals and religion, every thinking man would bring forward some peculiar views and some peculiar objection to the views of others. Controversy, that is, a free examination of one another's opinions, and a free statement of our arguments against what we deem erroneous, is so important to intellectual energy, and progress, that to suppress it, would be to carry us back to barbarism. But sectarianism is evil and wholly evil. By sectarianism, we mean such a sympathy with a sect or part of the Christian community, as to wean us from the whole, and as to destroy the capacity of impartial judgment. It is loving our party more than truth, and more than the universal church of Christ. It is estimating men according to their agreement or disagreement with us in opinion.—This is wholly evil. We ought to think no better of men because they think as we do. With such we may indeed innocently join for the accomplishment of objects which our harmony of opinion allows us to advance together. Such combinations are often more than lawful, they are our duty. But the moment they separate us from the christian body, the moment they blind us to the virtues and claims, of those from whom we differ, they are perverted to crime. Such perversion, however, is no more essential to them, than national antipathies are to patriotism, nor is it more frequent. Our duty is to purify them from it, and not to renounce them. Men who agree on any point whether religious or worldly, may and will and must find in their agreement a facility and motive to joint action. But let them beware lest this union with a few impair or dissolve the holy bond of universal love, and of christian charity. We think Mr. Dewey might usefully have enlarged more on this topic. With this exception, we think his discourse particularly fitted to do good, and hope it may be read extensively by all parties of the religious world. Y.

SUNDAY MAILS.

For the Christian Register.

MR. EDITOR,

I have viewed with deep concern the part which *some* Unitarians have taken in regard to Sunday Mails. I say *some* Unitarians: for I am persuaded that if it were submitted to the great body of Unitarian Christians in this section of our country to decide whether the mails should be conveyed and opened on the Sabbath, or not, the practice would be discontinued at once. I fear that many of those who have remonstrated against the proposed change have done it without sufficient consideration. I acknowledge that I had at one time doubts in my own mind in regard to the expediency of any interference on the part of Congress in the case, arising I suppose from an instinctive dread of all coercion in matters of religion. But on further consideration I am convinced that such a measure would be both lawful and expedient. It now appears to me perfectly idle to suppose that any very serious evils would arise from the delay occasioned by such a measure. But whatever they might be, they cannot counterbalance the *moral* evils resulting from Sunday mails. And what have we to fear from combinations of the orthodox or others to promote objects of acknowledged utility? It is uncandid to attribute all their exertions in the cause of religion and humanity to interested motives. Let us be more just to them and more just to ourselves; and so far as our views coincide with theirs, as the views of serious Christians, of whatever name, must coincide, in regard to most practical points, let us cooperate with them, if they will suffer us; and if not, let us at least bid them God speed, and thereby show that we are *liberal* in *spirit* as well as in *name*. LIBER.

Worcester County.

PELHAM AND THE DISOWNED.

For the Christian Register.

MR. REED,

Why is it that such books as *Pelham* and the *Disowned* are so much lauded in the daily papers? I have read them, especially the former, with ineffable disgust. I know not how they are relished by the majority of readers; but if works like these are as gen-

erally approved as a certain class of reviewers would fain have them, I should not hesitate to pronounce the literary and moral taste of the community most lamentably depraved. I have looked in vain into our journals for opinions of these books, accordant with my own, till I happened to take up the last number of the *American Quarterly Review*, in which I was happy to find the following passage. "The extravagancies, blunders, and improprieties of diction in the latter [*Pelham and the Disowned*] are matched only by the dissoluteness of the morals which, are painted, and the depravity of the sentiments and doctrines constituting that which by a wretched perversion of language, is called the philosophy of this lawless scribble. We do not require it of ephemeral novelists to flounder in the sentences of Johnson or Parr,—to mimic the mannerism of lofty and lavish erudition; but some correctness of structure, some chasteness of style, as well as purity of description, may be held indispensable in every work designed for the public eye." p. 258.

For the Christian Register.

MR. REED,—

Can some of your correspondents point out the author of the often quoted line;—

"The feast of reason and the flow of soul."

I do not like to see it floating about without an owner, and will be greatly obliged to him who will tell me where it belongs. IGN.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY. It appears from a summary view of the American Bible Society, printed in Jan. last, that the officers, consisting of a President, eighteen Vice-Presidents, Treasurer, six Secretaries, and thirty-three Managers are chosen from various religious denominations; namely, the Baptist, Episcopal, Presbyterian, Dutch Reformed, Methodist, Moravian, and the Society of Friends, but who as they have only to devise measures for circulating the Holy Scriptures *without note or comment*, act together with the greatest harmony and friendship on all topics presented. This Institution was organized in the city of New-York in 1816, by Delegates from local Bible Societies in various parts of the Union. During the first year of the Society, there were issued from its Depository, Bibles and Testaments to the amount of 1,410 copies; the twelfth year 134,607, and the thirteenth year, during the first eight months 146,000, making in all since the organization of the Society, not far from 700,000 copies.

These books have been mostly in the English, Spanish, and French languages, printed from the Society's plates. The Managers have occasionally purchased Bibles in Europe and issued them to applicants, in the German, Dutch, Welsh, Gaelic, Portuguese, Modern Greek and some other European tongues.

The Society has two houses, for carrying on its operations. One built in the year 1822, 50 feet in front, extending back 100 feet, and four stories high, cost with the ground on which it stands 22,500 dollars. In the course of the past year, a second house was finished, which is about 40 feet square on the ground, four stories high, with a basement floor for a steam-engine, and a high garret for drying printed sheets of paper. In this building the *printing* of the Society is wholly performed. On the first floor are placed *eight power presses*, moved by steam, and equal to 20 hand presses. The second floor is occupied as a store room for paper; the third and fourth contain together 20 hand presses: For this building which cost 13,000 dollars the Society is still indebted, but expect it will be paid by contributions from benevolent individnals in the city of New-York, and by rents from its occupants. In these two buildings are now employed 187 persons male and female, in the work of printing, folding, stitching and binding the Sacred Scriptures. Copies are prepared at the rate of about 1,000 per day or 300,000 per annum.

The Society has 630 auxiliaries, located in every state of the Union and in most states in many different counties. Two principles are essential in the constitution of every auxilinry. First, that the Society circulate the Scriptures *without note or comment*; and secondly, that it pay over its *surplus funds*, after supplying its own wants to the Parent Society.

Many Societies have recently undertaken to explore their respective fields of labor, learn how many families are destitute of the Bible, and supply them. The entire state of New-Jersey has thus been supplied; the whole of Long Island, and several other counties in the state of New-York; other counties in Maine and Massachusetts have done the same. Vermont, Maryland, Pennsylvania, Virginia, and some other entire states are now engaged in performing the same noble work. The number of destitute is much greater, in every part of the country, than is generally believed. Monroe county, the first explored, was found to contain 1,200 families without the Bible. St Lawrence had 716; Allegany 1,000; Franklin county in old Massachusetts 589; several counties in Maine nearly 1,000 each; the state of New-Jersey 7,000; Long Island 1,002.

From the above statements, it appears that this well-endowed Society is in successful operation. We heartily congratulate its Managers, on the prosperity which attends their efforts; and have only to wish that the same talent and energy which are exerted to put the *words* of the Gospel into the hands of our people, might be directed to imbuing their minds with its *spirit*.

LAPLAND. This country whose population is about 40,000, has at present thirteen "principal" and ten "filial" churches. Twelve young men are constantly educated at the expense of the King of Sweden, for preachers among the Laplanders. The Bible Society of Stockholm has directed its attention to this desolate country; and the Russian Bible Societies, as long since as 1815, had distributed there 7000 Biblcs.

DEDICATION AT NEW-YORK. The new Christian Chapel at the corner of Broome and Norfolk-streets in this city, was opened for divine worship on the 8th inst. and notwithstanding the inclemency of the day, the house was very nearly filled at an early hour. The first discourse was delivered by Elder Simon Clough, the pastor of the church from Romans i. 16. "The gospel is the power of God unto salvation to every one that believeth." The discourse in the afternoon was delivered by Elder William Kinkade, of Illinois. He preached on the subject of election. Elder Lane, of Ohio, delivered a discourse in the evening, founded on John x. 10. "I am life, and that that they might have it more abundantly." The services were solemn, appropriate, and interesting. *Gospel Luminary.*

Intolerance. The following is a regulation of Windsor College, Nova Scotia.—"No Student shall frequent the Romish Mass, or the meeting houses of Presbyterians, Baptists or Methodists, or the conventicle, or other places of worship of any other dissenters from the church of England. *Richmond Vis. & Tel.*

LITERARY INTELLIGENCE.

Pamphlets in the Athenæum. The Trustees of this Institution are now engaged in preparing a catalogue of the tracts and pamphlets belonging to the Athenæum Library, they are desirous of making the collection as complete as possible, before the publication of the catalogue. It has been suggested, that the value of the collection might be much enhanced by the contributions of individuals who have tracts or pamphlets which they do not value, but which from their antiquity, or some other circumstance, may aid in enriching the Athenæum Collection.

The Latin Grammar of C. G. Zumpt, which has had great popularity in Germany, has been translated into English, by Mr. George Bancroft, of the Round Hill School at Northampton. The work has had seven editions in Germany, and a translation of it in England, has gone through two large editions.

We learn that the Rev. Gardner B. Perry of Bradford, Mass. is engaged in preparing a Gazetteer of the Literary Institutions in this country. It will embrace an account of Colleges, Academies, distinguished Private Schools, &c., which have existed, or do now exist; the systems of education adopted; all important improvements; the success of the various plans, so far as it can be ascertained; and at the close, a general survey of common School Education in the several States. *Quar. Reg.*

It appears that Burke's celebrated work on the Sublime and Beautiful, has been adapted to the use of Schools, by a teacher of rhetoric, in New-York.—Such passages as might be deemed of questionable utility to young ladies, have been stricken out, and the Latin quotations have been accommodated with English translations. A set of interrogations, embracing by their answers all the important matter in the book, have been added. *Gaz.*

Professor Flaxman's Lectures on Sculpture are nearly ready for publication. They will be illustrated by fifty-four engravings by various artists from drawings left by himself.

DOMESTIC SUMMARY.

Credibility of Witnesses. In a recent trial of Mr. Bachelder, editor of the Anti-Universalist, for an alleged libel, (on which he was acquitted) the defendant made an attempt to exclude Universalists from the right of taking an oath. The objection was, however, overruled by the court. The decision of the court was to this effect, that, "if a man believed in the existence of a God, who would reward the good and punish the wicked, he had all the qualifications required by law for admission as a witness or juror; though proof might be brought, concerning his religious opinions as matter to discredit his testimony."

Among other appointments of President Jackson, we name that of Mr. Baylies, as Collector of the port of New-Bedford, which we understand he declines accepting.

Maine. Governor LINCOLN of Maine has declined a re-election. A portion of the Legislature have nominated JONATHAN G. HUNTCON, of Readfield, as a candidate for that office.

New-Hampshire. The recent elections in New-Hampshire, are supposed to have termined in favor of the friends of the present National Administration.—Gen. Pierce is chosen Governor, in the place of Gov. Bell.

Fast in Connecticut. Governor Tomlinson of Connecticut has appointed Friday the 17th day of April next as a day of "Fasting, Humiliation and Prayer," in that state.

Free Suffrage. An effort is making in the state of Rhode Island to extend the right of suffrage, which is at present more limited, we believe, than in any other state.

Thomas Addis Emmet. A bust of this distinguished man, wrought from the finest Italian marble by the Italian artist Giovanozba, from a cast by Browere, has been recently received in New-York, and placed in the Court room where he expired.* It is pronounced a fine likeness.

Beneath the bust is the following inscription, upon a tablet in letters of burnished brass.

THOMAE ADDIS EMMETT,
Viro
Doctrina, Juris-Scienta, Eloquentia
Praestantissimo
Inter haec subsellia et officii munera
Subita morte correpto
Socii forenses posuerunt.

* See Christian Register, Vol. VI. p. 187.

Death of Major Laing. In the Register of Feb. 7th, we gave a brief account of the recent expeditions of discovery in Africa. We then stated that of all the adventurers there were only two who were not certainly known to have fallen victims, either to the climate or the barbarity of the natives. These were Major Laing and Mr. Dickson. It is now ascertained with certainty that Laing is also dead. He arrived at Tombuctoo, on the 18th of August, 1826, at which place he spent about five weeks. He was ordered thence by Bello, the Sultan of the Foolahs, and, by the direction of the Sultan as is presumed, on his journey to Sego, was attacked and murdered while asleep, by a band of Arabs. His papers have not been recovered, though it is believed that they are not destroyed, and some hope is entertained that they may yet be recovered.

Mr. Clay. A public dinner was given on the 7th inst. in Washington to Mr. Clay, the late Secretary of State, as a testimony of respect from those who attended it.

On this occasion the following sentiments were proposed in the form of Toasts.

The New Administration.—To the constitutional, impartial, and wise selection of national means, for national ends, the candor and patriotism of all parties must accord applause and support, unqualified by any of the personal or political predilections or collisions agitated in the recent canvass for the choice of rulers.

Majorities and Minorities.—As they make up the aggregate of the body politic, so mutual injury or inveterate feud would be as irrational among them as among the different members of the same natural body; the aliments proper to both, are, knowledge, virtue, and public spirit, which can no more be monopolized by the power or the tyranny of the many, than by the violence of the few.

State Rights—and one of the most precious and indefeasible of those rights—*Union*; having neither its distinctive properties amalgamated and confused by the too intense and pervading action of Federal power nor its principles of cohesion weakened by the impatient ebullitions of its constitutent parts.

Exploring Expedition. The contemplated expedition for exploring the South Pacific Ocean, has been necessarily suspended, in consequence of coming before the Senate at so late an hour of the session, as to prevent its being acted on.

A Post Office is established at Brookline. The mail will run to and from Boston every day in the week, except the Sabbath.

New York.—On the 12th inst. Gov. Van Buren sent to the legislature a Message, informing them that he had received from the President of the United States, the appointment of Secretary of State, and resigning the office of Governor.

Internal Improvement.—The Quebec Gazette of Feb. 28, states that upwards of 35,000*l.* have been voted by the Assembly of Lower Canada, during the present session, for the improvement of roads and communications, and further exploring the country.

The New-York Albion, an English paper in New-York, says "it is in vain, any longer to deny, that a spirit of treason and incipient revolution is actually abroad in the Canadas."

FOREIGN.

Chili. It appears by late arrivals, that great tranquility prevails in the Administration of this country. The attention of the better class of society in Santiago is occupied by the "subject of education, and the refinements of literature." The new constitution has been promulgated and received with general satisfaction throughout the country.

Though the affairs of government seem to be well established, yet the effects of the past unsettled state of things is still severely felt. Murders and assasinations are exceedingly frequent. We are told that upwards of 900 persons have come to a violent death, during the past year, in Santiago and its neighborhood.

Peru. By late advices it appears to be believed that the differences between Colombia and Peru will be adjusted. The Colombian army under Flores was at Guayaquil; and the Peruvian forces amounting to 10,000 under Gen. La Mar, at Puira. The Providence Microcosm of the 13th gives the following paragraph in relation to the contest.

"The Peruvian Government has issued a counter manifest, in reply to Bolivar's pretended reasons for declaring war, It is a remarkably well written state paper, and affords a triumphal refutation of all the matters urged by him as a pretext for his outrage upon the rights of Peru."

Naval Battle. In Dec. last a naval battle was fought in the port of Guayaquil, between the Peruvian and Colombian fleets. The action is said to have been very severe without having been decisive to either party. The number of killed was 500 including Admiral Guise, the Peruvian commander.

From Brazil and the River Plate. By the ship Marcus, Capt. Drew, arrived at Baltimore, letters and papers from Rio de Janeiro to the 23d January are received.

A correspondent of the American says—"Gen. San Martin, in the Chichester Packet, touched here yesterday on his way to Buenos Ayres. We are all in uncertainty as to the views of the Emperor in relation to Portugal. A great many emigrants are expected here from the mother country. Great hopes are entertained, at the meeting of the National Assembly, of bringing to a close the arrangements of the claims arising out of the late war, and that matters on that head will be permanently settled."

Greece. The Paris Journal des Debats of January 23, contains a variety of extracts from letters received by Mr. Eynard from Greece, which give a favorable view of the success of exertions of the president, to improve the condition of that country. One of the letters says that "at the beginning of November a new American vessel arrived at Poros, laden with provisions and clothes for the poor of Greece. Part was sent by the Philhellenes of Boston, and part by those of New York. Through the whole of Greece there has been an abundant harvest of oil." Measures were adopted in many of the towns and villages for the establishment of schools. One of the letters remarks "the president knows that the hope of his country rests upon the education of its children; and thus he is forming in all directions schools of mutual instruction. This benefit will secure to Greece, in the course of a few years, a new generation, which being no longer under the yoke of the Turks, will be free from the vices inherent to a state of slavery."

On the 19th of November, Mr. Dawkins, the English Minister in Greece, transmitted his credentials to the president. This is a positive recognition of the Greek government by Great Britain.

An attempt is making by the President of Greece to enable Candia to shake off the Yoke of the Turks.

A recent application of the Prusian Ambassador to the Reis Effendi for the appointment of Commissioners to treat for the pacification of Greece, has been rejected. A letter from Constantinople of Dec. 18th, says that "special marks of favor have been bestowed on Mr. Offley, the North American Consul, who is about concluding a treaty of commerce with the Porte."

It is reported that in the next campaign the Russians will advance through Servia and Bosnia, instead of attempting again the passes of the Balkan.

To Correspondents. If "Candidus" will refer to page 10 of Tract No. 185, published by the American Tract Society, he will find that his charge of inaccuracy against one of our correspondents, is without foundation.

"Catholicus" shall appear next week. We like his catholicism.

"C" will pardon us that we deem the picture of depravity he has drawn, too revolting for the public eye.

"Liber's" morsel of biblical criticism is not perhaps of sufficient importance to claim immediate insertion.

The "Extract from a letter of a friend who had taken a tour through the interior of N. Y." would now appear out of date. We should be glad of any article of *new* intelligence, from the same hand.

We have been requested to state that the article in last week's paper, signed S. G. was not written by a clergyman as some have inferred. Perhaps it would be well for the author to change his signature to prevent the like mistake in future.

The communication from "A Member of the Society" in Cambridge is under consideration.

MARRIAGES.

In this city, Mr. Benjamin French, to Miss Abia G. Dunbar, of Hingham; Midshipman Thomas Russell, of the U. S. Navy, to Miss Pamelia S. Andrews.

In Randolph, by Rev. Mr. Hitchcock, Mr. Isaac Thayer, Jr. to Miss Caroline Beamis, both of R.

In Framingham, Mr. John Moulton, to Miss Clarisa Belknap.

In Norton, by Rev. Mr. Clark, Mr. Joseph W. Cross, of East Bridgewater to Miss Mary Jane, eldest daughter of Thomas Danforth, Esq. of Norton.

In Walpole, on Sunday evening last, by Rev. Mr. Storer, Mr. Isaac Butler, of Newton, to Miss Margaret Clapp, of Walpole.

In Hanson, by Rev. Mr. Thomas, of Abington, Rev. Freeman P. Howland, to Mrs. Deborah Sawin, both of Hanson.

In Worcester, Mr. Samuel D. Baxter, of Grafton, to Miss Mary Kirby.

In East Sudbury, Mr. Josiah A. Thomas, to Miss Caroline Damon.

In Portsmouth, by Rev. Mr. King, Mr. Oliver Senter to Miss Lydia M. Prichard.

DEATHS.

In this city, Mr. Edward Perkins, aged 21; Mrs. Charlotte Levin, wife of Benjamin L. Levin, and daughter of Thomas Dean, of Exeter, (N. H.) 85; Elizabeth T. Leeds, aged 14.

In Dorchester, John Capen, Esq. aged 84.

Taunton, on the 10th inst. Mr. Rufus Cobb aged 81 years.

In Hingham, on Sunday evening last, Miss Celia Thaxter, aged 79.

In Cohasset, Major Jonathan Bates, aged 71, a soldier of the Revolution.

In Beverly, Mr. John Dane, aged 80.

In Plymouth, Mr. Josiah Cotton.

In Carver, Mrs. Susannah, wife of Mr. John Maxim, aged 32.

In South Bridgewater, Mr. John Mitchel, aged 82.

In East Bridgewater, Mr. Benjamin Robinson, aged 83.

In Salem, Va. the Rev. Christian David Buchholz, aged 72.

In Framingham, Mr. Robert John Park, of Newburyport, aged 23.

In Royalston, Hon. Joseph Easterbrook, a Senator of this Commonwealth, from Worcester County.

In Chesterfield, Mrs. Lucy Knight, wife of Mr. Erastus K. aged 51.

In Fitchburg, on the 7th inst. Mrs. Lydia, wife of Mr. Levi Simonds, aged 21.

ABBOTT'S SERMONS.

WAIT, GREENE, & Co. No. 13 Court-street, have issued proposals for publishing Sermons by the late Rev. JOHN E. ABBOT, of Salem, Mass. with a Memoir of his life, by HENRY WARE, JR.

These Sermons are wholly of a practical and devotional character, and have been selected for publication from a belief that they are peculiarly calculated to do good. They enter into the springs and principles of the religious life, and present the Christian Religion in its most amiable and affectionate features. They will form a volume which it is thought will be an acceptable gift to the retirement of the devout believer, and well calculated for the use of families.

They will be published in one volume 8vo. at the price of Three Dollars, and also in one volume 12mo. at One Dollar Twentyfive Cents. The printing, which was begun some time ago, but necessarily suspended, will be soon completed, and the work may be expected to appear in a few weeks. March 21.

NOTICE.

THE Copartnership heretofore existing under the firm of BOWLES & DEARBORN, is this day dissolved by mutual consent. All outstanding accounts of said firm will be settled by *Leonard C. Bowles.*

LEONARD C. BOWLES.
GEORGE DEARBORN.

Boston, March 16, 1829.

The business of this establishment will be continued by the Subscriber, who offers for sale an extensive assortment of *Books* and *Stationary* at very reduced prices for *Cash.*

Persons who wish to replenish their Libraries, with good *Books*, cheap, are invited to call.

The publication of the Unitarian Advocate, Liberal Preacher, and Christian Teacher's Manual, will be continued as heretofore.

Agents and Subscribers to these Works, who have not paid the amount due for their subscriptions for the past year, are earnestly requested to remit the same without delay. LEONARD C. BOWLES.

No. 50, Washington-street.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 3. for March, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; Natural Theology; Resignation; Liberal Principles; Moral Education; Joy Purchased by Sorrow; And He saw that it was good; Oh! that I had wings like a dove; Concio ad Clerum; Sunday School Conversations, March 21.

CHRISTIAN TEACHER'S MANUAL

JUST published by LEONARD C. BOWLES, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 5.

CONTENTS.

The Wild Pigeon of America; Conversation on the Fourth Century; On the Dangers incident to Good Works; Examples of Questsons calculated to excite and exercise the minds of the young; Martin Luther; Early Lessons for Indian Children; Hymn for a Child. March 21.

PERIODICALS.

MUNROE & FRANCIS, Washington-street, receive subscriptions for the "Library of Useful Knowledge," published in London every fortnight.

"London Encyclopedia," published in London, every month.

"American Quarterly Review," edited by Mr. Walsh, and published every quarter in Philadelphia.

"Journal of the American Institute, and Mechanic's Magazine, published monthly in Philadelphia.

March 21.

ARTHUR MONTEITH:

A Moral tale, founded on an historical fact; and calculated to improve the minds of young people. Being a continuation of the Scottish Orphans. To which is added the Young West Indian. By Mrs. Blackford. With an Engraving.

Also, the Scottish Orphans, and the Eskdale Herd Boy. By the same author. The Register for 1829, for sale by JAMES LORING, No. 132 Washington-st. March 21.

EDUCATION.

THE Adams Female Academy will be opened for the reception of Young Ladies on Wednesday, the twenty-ninth day of April, under the superintendance of Mr. Charles C. P. Gale, who will be aided by suitable Female Assistants.

The following is the course of study adopted in this Seminary. Reading; Writing; English Grammar with Murray's Exercises; Ancient and Modern Geography with maps; Arithmetic; Algebra; Geometry; Linear Drawing; History of the United States, History of England; Blake's Natural Philosophy accompanied with experiments; Wilkins' Astronomy; Rhetoric; Goldsmith's History of Greece and Rome; Upham's Intellectual Philosophy; Paley's Natural Theology and Moral Philosophy; Robertson's History of Scotland and America; Alexander's Evidences of Christianity; Whelpley's Compend; Political Economy; Logic and Botany;

The Bible; Worcester's Scripture Geography; Abstract of Bible History and Greenwood's Lives of the Apostles, will be studied as a Sabbath exercise.

The Young Ladies are required to attend church on the Sabbath and to write an abstract of one of the sermons. The are also required to write a theme on some definite subject or a letter, once in two weeks.

Those who shall complete the prescribed course of study will receive public testimonials of approbation from the Government of the Seminary.

The Latin, French and Italian languages may be studied without any additional charge for tuition, and, to those who have made the requisite attainments, will be delivered a course of lectures on Chemistry.

There is connected with the Institution a valuable library, containing many of the best English authors.

Great regard will be had for the health and comfort of the scholars, as well as for their moral improvement.

Parents are invited to visit the school at all times during the hours or study, to observe the discipline and hear the recitations of the scholars.

At the close of each term the several classes are critically examined in all the studies of thar term. There will be three terms during the year of thirteen weaks each.

Board from $1,25 to $1,75 per week—Tuition $6.

GEORGE FARRAR, *Sec'y.*

Derry, N. H. March, 7.

INSTRUCTION.

MISS J. A. PERRY, proposes opening a school on Monday the 6th of April next, at her residence in North Bridgewater, (opposite Rev. Mr. Goldsbury's Meeting house) for the reception of Young Ladies who may be taught the following branches, viz:—Reading, Orthography and Defining, Penmanship, Geography, Grammar, History, Rhetoric, Composition, Philosophy, Astronomy, Arithmetic, Elements of Chemistry, Botany, Use of Globes and the French Language.

Also—Plain Sewing, Lace and Muslin Embroidery, Rugwork, Gold Lace-work; Purse, Net, Bead work, on velvet and canvas; Painting on Velvet, Satin and Paper, Map drawing, &c. Stationary and materials for work will be supplied if requested.

Price of tuition from 2 to 4 dollars per. quarter; Board on reasonable terms.—References.

Rev. Daniel Huntington, } N. Bridgewater.
Rev. John Goldsbury, }
Eliab Whitman, Esq. }
Daniel Noyes, Boston.

Feb 28. 8t.

ABBOTT'S LETTERS FROM CUBA.

BOWLES & DEARBORN, 50 Washington-street, have just published, Letters written in the interior of Cuba, between the mountains of Arcana to the East and of Curco to the West in the months of February, March, April and May, 1828. By the late Rev. ABIEL ABBOT, D. D. Pastor of the First Church in Beverly, Massachusetts.

The following extract from a letter of Judge STORY, exhibits his view of the merits of the work.

"I have read over carefully the MSS. containing the letters from Cuba; of the Rev. Dr. Abbot, at the reques of his family. They abound with interesing matter, written in a lively and pleasing style, and will instruct as well as entertain the attentive reader. The author had rare, and, for a foreign traveller in the present times, almost unequalled opportunities for minute observation, and exact detail of the manners, the habits, the pursuits and the character of the inhabitants of the interior of this Island. He has faithfully and diligently used those opportunities, and his work contains a mass of facts, which, as far as I know, have hitherto been very imperfectly disclosed to the American public. My opinion is, that the work deserves general patronage from its intrinsic merits, independently of the consideration that it will impart aid to the interesting family of this excellent man."

TO BE LET.

THE Hall in Franklin Avenue, near Court-street, about forty-two feet by sixteen, suitable for a School, Lecture Loom, or any like purpose.

Inquire at No. 27 Court-street, or 40 Kilby-street. Jan. 17. tf.

TRACT No. 22, OF THE A. U. A.

THIS day published by *Bowles & Dearborn*, 50 Washington-street, "Excuses for the Neglect of the Communion Considered;" being Tract No. 22, 1st Series, of the American Unitarian Association.

—ALSO—

The Liberal Preacher for March, containing a Sermon by the Rev. Orville Dewey of New-Bedford.

3t. March 7.

SUNDAY SCHOOL CONVERSATIONS.

JUST published by COTTONS & BARNARD, 184 Washington-street, Sunday School Conversations on some of the interesting subjects recorded in the New-Testament. By the author of the Factory Girl, The Badge, James Talbot, &c.

C. & B. have for sale "The School or Lessons in Morals," Nos. 1. 2. 3. 4—

Fruit and Flowers, a religious story for Children by the Author of a Dialogue on Providence, Faith and Prayer—

The Young Philosophers. By a Lady.

March 7. 6t.

A SHORT ESSAY TO DO GOOD.

MUNROE & FRANCIS have just published a little work by the Author of Redwood, entitled

"A Short Essay to do Good." Price 50 cts. a dozen.

March 7. 6t.

SUNDAY SCHOOL BOOK.

JUST published, and for sale at the Office of the Boston Daily Advertiser, at $18 a hundred,

A series of Questions, comprising the History of the Four Gospels, and the Acts of the Apostles, with References to the Scriptures instead of Answers.

Feb. 21.

FAMILY PRAYER BOOK.

New and Improved Edition.

JUST published by BOWLES & DEARBORN, 50 Washington-street, "A Family Prayer Book," containing forms of Morning and Evening Prayers for a Fortnight; with those for Individuals, Religious Societies, and Schools. To which is added a large selection of Hymns.

A *New Edition* corrected and enlarged, by CHARLES BROOKS. Minister of the Third Church in Hingham, Mass. 3t. Feb. 21.

BOOKS AND STATIONARY AT COST.

THE subscribers offer for sale their stock of Books & Stationary, comprising an entire assortment—at very reduced prices for Cash.

Persons who wish to replenish their Libraries with good Books, *cheap*, are invited to call.

☞ Juvenile Libraries supplied on very favorable terms. BOWLES & DEARBORN,

Washington-street. March 14.

ORIGINAL POETRY.

For the Christian Register.

THE INFANT'S PRAYER.

Saw you that child kneeling down by its bed,
Clasping its hands, and upturning its head?
And saw you ever an image so fair?
'Twas the infant kneeling at evening prayer.

Saw you that eye full of beauty and love,
Beaming and bright and directed above?
And told it not *true devotion* was where
The infant was breathing its evening payer?

Heard you that sound from the lips of the young,
As murmuring forth from the lisping tongue,
It gently broke on the slumbering air?
'Twas the infant breathing its evening prayer.

Caught you a glance of that beautiful face
When radiant it seemed with a heavenly grace?
And felt you not sure that Heaven was there
With the infant breathing its evening prayer?

And the spot where you heard the prayer addrest,
Did you not feel that that spot was blest?
The spirit of God was hovering there,
And smiled on the infant's simple prayer. C.

MISCELLANEOUS SELECTIONS.

QUARTERLY REVIEW ON PALEY'S NATURAL THEOLOGY.

We think it next to impossible for a candid unbeliever to read the Evidences of Paley, in their proper order, unshaken. His Natural Theology will open the heart, that it may understand, or at least receive, the Scriptures, if any thing can. It is philosophy in its highest and noblest sense; scientific, without the jargon of science; profound, but so clear that its depth is disguised. There is nothing of the 'budge Doctor' here; speculations which will convince, if aught will, that 'in the beginning *God* created the heaven and the earth,' are made familiar as household words. They are brought home to the experience of every man, the most ordinary observer on the facts of nature with which he is daily conversant. A thicker clothing, for instance, is provided in winter for that tribe of animals which are covered with *fur*. Now, in these days, such an assertion would be backed by an appeal to some learned Rabbi of a Zoological Society, who had written a deep pamphlet, upon what he would probably call the *Theory of Hair*. But to whom does Paley refer us? To any dealer in rabbit skins. The curious contrivance in the bones of birds, to unite strength with lightness, is noticed. The bore is larger, in proportion to the weight of the bone, than in other animals; it is empty; the substance of the bone itself is of a closer texture. For these facts, any 'operative' would quote Sir Everard Home, or Professor Cuvier, by way of giving a sort of philosophical eclat to the affair, and throwing a little learned dust in the eyes of the public. Paley, however, advises you to make your own observations when you happen to be engaged in the scientific operation of picking the leg or wing of a chicken. The very singular correspondence between the two sides of any animal, the right hand answering to the left, and so on, is touched upon, as a proof of a contriving Creator, and a very striking one it is. Well! we have a long and abstruse problem in chances worked out to show that it was so many millions, and so many odd thousands to one, that accident could not have produced the phenomenon; not a bit of it. Paley (who was probably scratching his head at the moment) offers no other confirmation of his assertion, than that it is the most difficult thing in the world to get *a wig made even*, seldom as it is that the *face* is made awry. The circulation of the blood, and the provision for its getting from the heart to the extremities, and back again, affords a singular demonstration of the Maker of the body being an admirable Master both of Mechanics and hydrostatics. But what is the language in which Paley talks of this process? —technical?—that mystical nomenclature of Diaforius, which frightens country patients out of their wits, thinking, as they very naturally do, that a disease must be very horrid which involves such very horrid names? Hear our anatomist from Giggleswick.

'The aorta of a whale is larger in the bore than the main-pipe of the water works at London bridge; and the roaring in the passage through that pipe is inferior, in impetus and velocity, to the blood gushing from the whale's heart.'

He cares not whence he fetches his illustrations, provided they are to the purpose. The laminæ of the feathers of birds are kept together by teeth that hook into one another 'as a *latch* enters into the catch, and fastens a door.' The eyes of the mole are protected by being very small, and buried deep in a cushion of skin, so that the apertures leading to them are like *pin holes in a piece of velvet*, scarcely pervious to loose particles of earth. The snail without wings, feet, or thread, adheres to a stalk by a provision of *sticking-plaster*. The lobster as he grows is furnished with a way of uncasing himself of his buckler, and drawing his legs out of *his boots* when they become too small for him.

In this unambitious manner does Paley prosecute his high theme, drawing, as it were, philosophy from the clouds. But it is not merely the fund of entertaining knowledge which the Natural Theology contains, or the admirable address displayed in the adaptation of it, which fits it for working conviction; the 'sunshine of the breast,' the cheerful spirit with which its benevolent author goes on his way, this it is that carries the coldest reader captive, and constrains him to confess within himself, and even in spite of himself, 'it is good for me to be here.' Voltaire may send his hero about the world to spy out its morbid anatomy with a fiendish satisfaction, and those may follow him in his nauseous errand who will, but give us the feelings of the man who could pour forth his spirit in such language as this.

'It is a happy world after all; the air, the earth, the water, teem with delighted existence. In a spring noon, or a summer's evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view. 'The insect youth are on the wing.' Swarms of new-born flies are trying their pinions in the air. Their sportive motions, their wanton mazes, their gratuitous activity, their continual change of place without use or purpose, testify their joy, and the exultation they feel in their lately discovered faculties.'

This is a delightful temper of mind.—When Bernard Gilpin was summoned up to London to give an account of himself and his creed before Bonner, he chanced to break his leg on the way; and, on some persons retorting upon him a favorite saying of his own, 'that nothing happens to us but what is intended for our good,' and asking him whether it was for his good that he had broken his leg,—he answered, 'that he made no question but it was.' And so it turned out, for before he was able to travel again, Queen Mary died, and he was set at liberty. But the extent to which this wholesome disposition is cultivated by Paley, is quite characteristic of him. We mourn over the leaves of our peaches and plum-trees, as they wither under a blight. What does Paley see in this? A legion of animated beings (for such is a *blight*) claiming their portion of the bounty of Nature, and made happy by our comparatively trifling privation. We are tortured by bodily *pain*,—Paley himself was so, even at the moment that he was thus nobly vindicating God's wisdom and ways. What of that? Pain is not the object of contrivance—no anatomist ever dreamt of explaining any organ of the body on the principle of the thumb screw: it is of itself productive of good; it is seldom both violent, and long continued; and then its pauses and intermissions become positive pleasures.—'It has the power of shedding a satisfaction over intervals of ease, which I believe,' says this true philosopher, 'few enjoyments exceed.' The returns of an hospital in his neighborhood lie before him. Does he conjure up the images of Milton's lazar-house, and sicken at the spectacle of human suffering? No—he finds the admitted 6,420—the dead, 234—the *cured*, 5,476: his eye settles upon the last, and he is content.

Surely the book of nature thus read is not lightly to be thrown away, wherein is written, in the plainest characters, the existence of a God, which Revelation, it should be remembered, takes for granted,—of a God how full of contrivance! how fertile in expedients! how benevolent in his ends! At work everywhere, everywhere, too, with equal diligence, leaving nothing incomplete, finishing 'the hinge in the wing of an ear-wig' as perfectly as if it were all He had to do—unconfounded by the multiplicity of objects—undistracted by their dispersion—unwearied by their incessant demands on him—fresh as on that day when the morning-stars first sang together, and all His sons shouted for joy!

CORPORATION AND TEST ACTS.

As many of our readers may not know the nature and extent of the disabilities under which Protestant dissenters labored in England until the late repeal of the Corporation and Test acts, we insert the following account of those acts from an English Law Journal.

The Corporation Act was passed in 1661, soon after the return of Charles, and entitled (dating the reign from the demise of his father) 13 Car. 2, stat. c. 1. The immediate design of this act, as appears by its preamble, history, and regulations, was to provide a remedy against disputes between rival claimants to corporate offices, between the persons who had been ejected during the late troubles, and the actual occupants, who, if Charles's word was worth any thing, ought not to have been disturbed. I short, the object was, to expel the adherents of the late order of things in a summary way. All the clauses but one, therefore, look to a temporary purpose. Commissioners are appointed, with arbitrary powers for the arrangement of all disputes, and they are directed to administer to those whom they should select the oaths of allegiance and supremacy, together with an oath disclaiming the legality of bearing arms against the King, and a declaration against the League and Covenant. Almost at the end of the statute comes a clause of a *permanent* character, by which it is provided that, *after* the expiration of the commission in 1663, no person should be placed or admitted into any office of magistracy, or place or employment in the government of cities, corporations, boroughs, cinque ports, and other port towns, who had not, one year before his election or choice, taken the sacrament of the Lord's Supper, according to the rites of the Church of England, and who did not, when elected, take the oaths of supremacy and allegiance, and the further oath and declaration above mentioned, which last-mentioned oath and declaration have been since repealed. The election of any person not so qualified is declared void.

The Act of Uniformity having passed soon after, (which created that great body of persons now known by the name of Protestant Dissenters, but who did not exist as such when the Corporation Act passed,) we come next to the *Test Act*, passed in 1672, 25 Car. 2, c. 2. This act is entitled, "An Act for preventing Danger which may happen from *Popish Recusants*." It provides, that every person admitted into office, civil or military, or receiving any pay, fee, or wages from the King, or holding any command or place of trust under him, or under his authority, or authority derived from him, or in his household, or *that of the Duke of York*, (a curious association of an individual with the King, very illustrative of the temporary character of these provisions,) shall take the oaths of supremacy, allegiance, and abjuration, and subscribe the declaration against transubstantiation, and shall, within three (afterwards enlarged to six) months, receive the sacrament, and produce a certificate thereof, under the penalty of incapacity for the office, and avoidance of the appointment, and (in case of acting without compliance) of being subject, on conviction, to disability for suing in any court of justice, acting as a guardian, executor, or administrator, or receiving a legacy or gift, or bearing any office in England or Wales; and also to the payment of a fine of 500*l*.; the whole of which goes to the informer, and is therefore not mitigable by the Crown, nor relieved by the statutes of limitations. The provisions of this act do not, of course, extend to exclusion from Parliament, this being effected by a subsequent act (30 Car. 2,) which purports to be intended to give greater effect to the Test Act, and excludes the Catholics by prescribing only a declaration against Popery, to be signed as a qualification for a seat in Parliament, but contains nothing which affects any Protestant sect.

Having seen the provisions of these two famous acts, we will notice a few facts relating to their history.

It is rather curious, that in the Corporation Act the sacramental test was not imposed on those against whom the act was aimed, viz. the then holders of offices. It was only in more quiet times, when present mischief had been removed, that future holders were to be required to take this test. The truth is, the clause was not in the original bill at all, nor dreamt of by the promoters, whose object was totally different. It was an after-thought, when the bill had been five months under discussion, and after two conferences between the Houses; and it was conceded by the Commons at last (who were very impatient at the attempt to turn a temporary measure into a "permanent change") by way of compromise, the Lords having endeavored to force in clauses making all corporations renew their charters, and vesting the perpetual nomination to their principal offices in the Crown.

The House of Commons at that time contained a great many Presbyterians; and a great number of the church livings were actually held by them. Charles had promised at Breda a full liberty of conscience, and had described the Presbyterians, as "persons full of zeal for the peace of church and state." At the time the Corporation Act passed, the Church and its Liturgy were, by royal proclamation, about to undergo revision, and conformity between different Protestant churches was common: so that a comprehension was never thought difficult, and was then fully expected. When a House of Commons, therefore, in 1661, consisting of a large body of Presbyterians, acceded to the sacramental test, according to the usages of the Church, to come in force in 1663, no one conceived, and the law could never contemplate, that before 1663 this Church would, by the Act of Uniformity, become one *more* exclusive than it ever before had been; and that this act would in the result, proscribe many of those who were concerned in its formation.

In truth, the sacramental test (which had often before been used against the Catholics,) was never, among Protestants at that time, thought of as a means of exclusion between themselves. All the early Protestant Churches communicated together. Of fifty-six Presbyterian members in the House the very year the Corporation Act passed, only two had objections to taking the sacrament, which was declared to be administered only "*to see if they were all Protestants.*" The Corporation Act, then, it is clear, was intended for no such purpose as it now serves, and was wholly inoperative against Protestants, till the Act of Uniformity subsequently made subjects for it.

When the Test Act passed, it is perfectly obvious, and the title expressly declares, who were intended as the objects of it; and we cannot much wonder that the Dissenters should join, even to their own possible prejudice, in carrying a measure against so profligate a Sovereign, whose court and army were notoriously full of men hostile to the liberties of the country. It is well known that the Commons proposed, and that the Court (desirous to obtain favor with the Dissenters, for the sake of dividing opposition) promised to support, a clause excepting the Dissenters (who had now, by the Act of Uniformity, become a distinct body) from its operation; which boon they, knowing that it might hazard the bill elsewhere, and prevent the carrying so important a point against the designs of the Crown, declined to accept; and the bill itself was forced down by being tacked to a money bill. A separate bill, however, to exempt the Dissenters passed the Commons the same session; but this and several other measures for their relief were defeated by the King, who was now violent against them for foiling his schemes, and who adopted the lowest tricks for the accomplishment of his purpose; such as, in one case, getting a bill, which had passed both Houses, stolen away and concealed, so as not to be forth-coming when he pretended to come and give it the royal assent. In short, the whole of these boasted bulwarks of our liberties are only the creatures of temporary policy, of feelings and intrigues in some measure disgraceful to all concerned in them. They are mere measures resorted to for protection or annoyance at the moment, without a conception, on the part of any one, of the purposes to which time, chance, and the alteration of circumstances, would turn them.

These acts, too, by the process of time, acquired an operation which could not belong, or be expected to belong, to them when passed. We have already observed that Protestant Churches constantly communicated together; and even after the passing of the Act of Uniformity the practice was common. The non-conformists, in fact, considered it a duty to conform where they could, in matters not essential, in order to avoid what was then called "the law of schism." It was only, therefore, an alteration of opinion on this point, and an increasing sturdiness of principle, which gave the sting to these enactments. The unprincipled man, from whom the state would justly fear the most danger, could always derive abundant justification in the opinions and practice of the most respected and consistent leaders of his sect, for evading the operation of the prohibitory laws, if it suited his purpose.

In 1711, however, the Whigs made a profligate bargain with Lord Nottingham, by which they sold the Dissenters, and passed an act against occasional conformity, which required not merely the sacrament but perfect and entire conformity from the holders of offices. Thus for the first time the supposed intent and spirit of the acts of Charles II. was put in actual operation:—but this act was repealed in 1718; and the repeal was considered by many as a virtual declaration of the legislature's opinion in favor of occasional conformity; the practice being in some measure *regulated* by a provision against magistrates taking the insignia of office to their dissenting places of worship. In fact, however, the Dissenters have been gradually growing more scrupulous and consistent on the subject; they think it not honorable to avow for any seculiar purpose a conformity which they habitually disavow; and thus honesty and principle give a force to these laws which laxity and indifference evade. It was at first proposed, by a clause in the bill of 1718, to have repealed the sacramental test altogether, and certainly if it be, as it was by that Act, declared, that the object of the Test Laws is not to enforce actual and habitual conformity, it is somewhat difficult to see why the shadow is to be retained when the substance is given up.

At the same period an alteration was, for public convenience, made in the Corporation Act: the election of persons not qualified was made not absolutely void, but voidable; and that only in the event of prosecution commenced within a limited time.

A SABBATH IN MATANZAS.

[From Abbot's Letters on Cuba.]

On the Sabbath, the bell at an early hour invited us to mass; and again at eight and twelve. At ten I repaired to the church, expecting a service, but was disappointed. A half dozen ladies were retiring, and conversing with glee; but duly touched the holy water in the fount near the door and crossed themselves. A grave lady of seventy, with a coutenance of sincere devotion, passed me at the door, with a highly ornamented cross on her finger. The church being open and empty, I ventured in to survey the structure and ornaments. I should judge it to be eighty feet long, and cruciform; the principal altar, forming the head piece, and two other altars in spacious recesses, forming the cross; an open space extending down to the eastern entrance completing the floor. A cupola or tower, with two bells at one corner of the eastern end, has been recently added to what appears to be an ancient structure; and, when convenient, a corresponding tower at the other end is to be added. The external appearance of the building is not imposing by its grandeur or beauty. The ornaments within are somewhat gorgeous; but not in very good taste. In the recess of the left as you face the principal altar, in a niche of the wall, stands the figure of the patron saint of the city, St. Carlo; and in a corresponding niche on the right, is another saint, probably an apostle.

The altar is adorned with a small figure of Christ crucified; and beside the sacred ark, are cherubim or angels. The paintings about the church have an antique appearance; the coloring is fine, and so are some of the faces. The most considerable, which in hasty glance I noticed, seemed to be of the holy Virgin, ascending, and with a crown on her head, while a groupe of devotee women were looking upward with an air of grief or of supplication, I was at a loss to decide which.

The area of the church is open, and without furniture, except a few settees scattered here and there, intended, perhaps, for the infirm and aged, but commonly occupied by the less devout, as I afterwards observed.

At twelve o'clock, by invitation, I went to church with Mr. and Mrs. S., under the protection of a Spanish lady. There were about two hundred worshippers and spectators present. The ladies have a church dress, from which it is either unfashionable or sinful to vary. At this time, it being Lent, it is a black gown, black shoes, and black veil. They entered with servants bearing rugs, which being spread, they kneeled, and commonly the servants kneeled behind them. The ladies were in a kneeling posture through the service, except that many of them, weary of that attitude, sought relief by sitting, like persons of another religion, upon their carpets. From this attitude, however, at the sound of a small bell, they resumed the kneeling posture. At the same signal the gentlemen usually standing, or sitting on the settees, spread a handkerchief on the pavement and kneeled.

The service was short,—perhaps fifteen or twenty minutes, consisting of prayers read rapidly, not heard, except in a low murmuring voice, a word not being distinguishable by a single worshipper. In general, the officiating priest was with his face towards the altar, and of course his back towards the assembly, so that they must have heard with difficulty, even if he had spoken with distinctness. But to be heard was not intended; for if heard it would have been useless, as the prayers were in an unknown tongue. It was simply pantomimic devotion—form, exhibited to the eye—and nothing else. The priest alone, received the wafer and the cup; and if I mistake not, it was at the moment of his receiving the wafer and the cup severally, that the bell was rung, that all in the church might simultaneously kneel.

Accustomed to Protestant worship, which, very naturally, appears to me more intellectual, instructive, and spiritual, this scene was not highly edifying. Yet, I deny not that there was a solemnity in the scene, which may have been impressive to some. The almost twilight darkness of the church; the tapers burning at noon-day; the profound stillness of the assembly, and the prostration of the greater part of it, master and slave, mistress and serving woman, kneeling together in an open space without distinction, as equally needing and supplicating mercy of their common Creator; was an impressive scene. It was an appeal, partly to the senses, and partly to the imagination, and for the passing moment with some effect. But the understanding not having been enlightened, nor the affections interested by a distinct exhibition of truth, and duty, or a detailed confession of sin, I should judge the impression to be vague and generalizing, and not tending to the correction of the errors of the heart and life; not likely to be followed by the necessary fruits of repentance, and a really devout and holy life.

It would be disingenuous to condemn in the whole the offices of religion, because performed in a manner widely from one's own experience; and I doubt not, that in some Catholic hearts the religious principle is so strong that it is fed and comforted by means and ceremonies so jejune. But what is the influence of this system of religion on the mass of population in this city and this country? In Matanzas, there is a population of ten or twelve thousand, and but a single church. Mass is said at different hours from early morning to meridian; to three successive assemblies of perhaps one hundred and fifty, or two hundred souls, chiefly females; and not an audible word of instruction is given. Whatever benefit is to be derived from visiting the church, is shared by a very small portion of the people,—nine thousand, out of ten thousand, probably nineteen individuals out of twenty, have neither part nor lot in the benefit, whatever it may be. The influence of fifteen minutes in the church, if salutary, seems soon dissipated by the business and amusement without its walls. The shops are open: the cockpit fuller than on busier days of the week, and the streets thronged with volantes; the theatre and ball-room crowded; and the city devoted to pleasure. How many of those, who kneel in the church, retire to kneel or read, or reflect in secret, and how many hasten to mingle in the scenes just described, is known to God.

But a New England sabbath is a different scene. The streets are still till the bell announces the hour of worship; they are then thronged with young and old, and the extensive church is filled with the contributions of two hundred families. In a town of twelve thousand inhabitants, there are as many churches as thousands, and as many ministers to lead their flocks into the green pastures of the word of God, and by the still waters of his holy ordinances. The prayers are intelligible, and the instruction given in the discourses of the morning and evening, is adapted to the capacities and wants, the frailties and sorrows of the listening auditors. That instruction flows from pure lips; for an immoral minister is not tolerated either by the people or the priesthood; and ordinarily the sacred precept is enforced by the pastoral example.

When the services of the church are over, there are no amusements to dissipate the the sigh of contrition breathed in the sanctuary, or to bury in forgetfulness the instruction received, and the good purposes formed of a life more devoted to God and virtue. The parents return to their private dwellings to prolong their devotions, and to compare the instruction they have received with the unerring word of God. The children remain in the Sabbath school, to recite their elementary lessons to select and skilful teachers, that they may be early grounded in the truths and duties of our holy religion. Such is a New England sabbath; grave, yet cheerful; a day of rest to the body, but of delightful activity and elevation to the mind. It is not, indeed, all we could wish it. The teachers have their frailties; for "to err is human;" sometimes devoting to abstruse subjects, the time which is needed for plain preaching; and sometimes kindling the flames of discord, instead of fanning the fire of charity and brotherly love. The people too, are imperfect, inconstant in attendance, others critical and faultfinding in hearing, rather than receiving with meekness the engrafted word; condemning both preacher and assembly, according to the suspicion of party feeling, or the use or neglect of a short vocabulary. These are evils incidental to religious liberty, and to the privilege and duty of every one to judge, having the sacred test of truth in his hands, what is right. They are evils, however, dishonorable to the cause of our common Master, and giving occasion to its enemies to blaspheme, and are therefore to be suppressed with the utmost care.

FORTITUDE

A moral writer in a treatise upon fortitude, calls it the armor of the mind, which fits it "for surmounting the dangers of life." Here is a trifling mistake; fortitude *endures* pain, *courage* surmounts dangers. Fortitude is patient, courage is frequently fiery and impatient. The temperament of fortitude is always cool; that of courage is somtimes cool, but often warm and impetuous. A man may be courageous without possessing an iota of fortitude. The 'Prisoner of Chillon' describes one of his brothers as

"of a mood
That 'gainst the world his arms had stood
With joy—but not in chains to pine,
His spirit withered with their clank!"

Here was *courage*, but not *fortitude*. We have known some men whose exploits in the field were the height of audacity, who would writhe and groan under a toothache. No man can be called truly great, who does not possess both these qualities.—*N. Y. Cour.*